

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

By Allah’s name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. *Tta-seen- Meem*[1].	طسٓمٓ ﴿١﴾
2. *Telka*[w] (*she-that-afar-it*[w]/*those*[w]) (*are*) *Aya’te*[w] (*Qur’anic statements*) (*of*) The Book[x] the manifester[x].	تِلْكَ ءَايَٰتُ ٱلْكِتَٰبِ ٱلْمُبِينِ ﴿٢﴾
3. *La’alla* (*craving currently unavailable deed that/perhaps*) you[g] (*are*) *ba’khe’on* (*fagging/exhausting*) your[t] self[w] that not be they[z] believers.	لَعَلَّكَ بَٰخِعٌ نَّفْسَكَ أَلَّا يَكُونُوا۟ مُؤْمِنِينَ ﴿٣﴾
4. *En* (*if*) [*We*] will *nonazzil* ([*We*] *iteratively descend*) on them from the sky[w] *Aya’tan*[w] (*miracle/sign/proof*) so remained their necks[w] for it[w] *khadhe’eena* (*they*[z] *who are succumbing/-capitulators*).	إِن نَّشَأْ نُنَزِّلْ عَلَيْهِم مِّنَ ٱلسَّمَآءِ ءَايَةً فَظَلَّتْ أَعْنَٰقُهُمْ لَهَا خَٰضِعِينَ ﴿٤﴾
5. And not *yaátee* (*comes to*) them of *thekren* (*Qur’an/message*) from *Ar-Rahman*, *muhdathen*[2] (*that which is caused to be: discourser/new by revelation*) except they[z] were *a’n* (*off*) it[x] shunners.	وَمَا يَأْتِيهِم مِّن ذِكْرٍ مِّنَ ٱلرَّحْمَٰنِ مُحْدَثٍ إِلَّا كَانُوا۟ عَنْهُ مُعْرِضِينَ ﴿٥﴾
6. So *qad* (*already and affirmatively*) they[z] denied; then shall *yaátee* (*come to*) them *anba’o*[3] (*significant-and-availing-news*) (*of*) what they[z] were by it[x] *yasta’hzeona* (*affirmably jesting they*[z]).	فَقَدْ كَذَّبُوا۟ فَسَيَأْتِيهِمْ أَنۢبَٰٓؤُا۟ مَا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ﴿٦﴾
7. Have [and][4] not they[z] seen to the Earth[w] how-much/-many/often[5] We sprouted in it[w] of every category/-hue[6] *kareemen*[7] (*bounteous, ennobling and of multiple uses/-effects*).	أَوَلَمْ يَرَوْا۟ إِلَى ٱلْأَرْضِ كَمْ أَنۢبَتْنَا فِيهَا مِن كُلِّ زَوْجٍ كَرِيمٍ ﴿٧﴾
8. Verily in *tha’leka* (*afar-that-it/*)[x] (*is*) surely an *Aya’tan*[w] (*miracle/sign/roof*) and not [was] most of them believers.	إِنَّ فِى ذَٰلِكَ لَءَايَةً وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ﴿٨﴾
9. And verily your[t] Lord surely He (*is*) The Mighty *Ar-Raheemo* (*The multitudinous mercy Giver*).	وَإِنَّ رَبَّكَ لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ﴿٩﴾

[1] See the *Lexicon* attached to this *Translation* for a commentary on this.
[2] The word *muhdathen*” is *singular*, *masculine*, *objective noun*, meaning: *that which is caused to be new by revelation*!
[3] See the *Lexicon* attached to this *Translation* for “*naba’a*!”
[4] The Arabic interrogative-castigatory particle “**أولم**” (implying negation) is made up of *three parts* (أ), (و), (لم) “**أولم**,” meaning: does *it*, referring to the *fact*, or *sound logic* of the evidence or clear situation. The (و) = (and) component is (و) of coupling which normally commences the sentence! However, because there is an *interrogative* particle which takes *precedence* for beginning a sentence! It implies why they have *not* done *proper examination of all the facts* and *considered the proper d*ecision accordingly!
[5] The word “**كم**” is an *interrogative exclamatory particle*, meaning: “*how-many*,” “*how-much*,” “*how-often*!”
[6] The word “**زَوْج**” here means “hue,” see **القرطبي**! However, *strictly and linguistically* speaking the word means: (1) *pair*, (2) *husband* or *wife*, (3) the *individual entity with a companion*, (4) *category* (sort or kind or specimen, (5) *hue* (color). And quite relevant to the word “**زَوْج**” is its *plural*: (1) “**أزواج**,” which could *also* mean: (2) *similars*, i.e. the *look-likes*!), (3) *hues*! See **اللسان**!
[7] The word “*kareem*”= “**كريم**” is a *subjective*, *singular*, *masculine noun*! It has *no* exact English equivalent, as explained in *length in footnote* 28 of the *Introduction*! Summarily: *bounteous, ennobling and of multiple uses/effects*!

10. And *edh* (*when/since*) called your[t] Lord *Mosa* (*Moses*) that *e'etey* (*let-come you*[s]) the people the *dha'lemeena*[8] (*injustice-doers*).	وَإِذْ نَادَىٰ رَبُّكَ مُوسَىٰٓ أَنِ ٱئْتِ ٱلْقَوْمَ ٱلظَّٰلِمِينَ ١٠
11. Pharaoh's people, should not[9] *yattaqoona* (*they*[z] *reverentially guard not to displease Allah*).	قَوْمَ فِرْعَوْنَ ۚ أَلَا يَتَّقُونَ ١١
12. Said [*he*]: O, my Lord, [*I*] verily fear/know[10] that they[z] deny [*me*][11].	قَالَ رَبِّ إِنِّىٓ أَخَافُ أَن يُكَذِّبُونِ ١٢
13. And my chest straitens and not *yanttaleqo*[12] (*utters*) my tongue; so let-send [*You*[s]] to *Haroona* (*Aaron*).	وَيَضِيقُ صَدْرِى وَلَا يَنطَلِقُ لِسَانِى فَأَرْسِلْ إِلَىٰ هَٰرُونَ ١٣
14. And for them on me an offense so I fear/know that they[z] kill [me][13] .	وَلَهُمْ عَلَىَّ ذَنۢبٌ فَأَخَافُ أَن يَقْتُلُونِ ١٤
15. Said [*He*]: Not-at-all[14]; so let-go you both by Our *Aya'te*[w] (*miracles/signs/proofs*), verily We (*are*) with you[b] *Musta'me'oona*[15] (*affirmably Listeners*).	قَالَ كَلَّا ۖ فَٱذْهَبَا بِـَٔايَٰتِنَآ ۖ إِنَّا مَعَكُم مُّسْتَمِعُونَ ١٥
16. So *ee'teya* (*let-come you both to*) Pharaoh then let-say you both: verily we (*are*) the worlds' Lord [messenger][16].	فَأْتِيَا فِرْعَوْنَ فَقُولَآ إِنَّا رَسُولُ رَبِّ ٱلْعَٰلَمِينَ ١٦
17. That let-send [*you*[s]] with us Israel's sons.	أَنْ أَرْسِلْ مَعَنَا بَنِىٓ إِسْرَٰٓءِيلَ ١٧
18. Said [*he*]: have not [*we*] reared you[g] in [us] (*our midst*) a newly-born[17] and waited you[h] in [us] of your[t] age years[w].	قَالَ أَلَمْ نُرَبِّكَ فِينَا وَلِيدًا وَلَبِثْتَ فِينَا مِنْ عُمُرِكَ سِنِينَ ١٨
19. And acted you[t] your[t] act-she[y]/act-up[w18] which[u] acted you[t] and you[s] (*are*) of the unbelievers/ingrates.	وَفَعَلْتَ فَعْلَتَكَ ٱلَّتِى فَعَلْتَ وَأَنتَ مِنَ ٱلْكَٰفِرِينَ ١٩
20. Said [*he*]: I did it[w] then while I (*was*) of the strayers.	قَالَ فَعَلْتُهَآ إِذًا وَأَنَا۠ مِنَ ٱلضَّآلِّينَ ٢٠
21. So I fled from you[b] when[19] I feared/knew[20] you[c]; then granted for me my Lord a rule and [*He*] made me of the *mursaleena* (*sent-messengers*).	فَفَرَرْتُ مِنكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِى رَبِّى حُكْمًا وَجَعَلَنِى مِنَ ٱلْمُرْسَلِينَ ٢١
22. And *telka*[w] (*she-that-afar-it*[w]/*it*[w]) (*is*) a boon[w21] *tamonno*[22] ([*you*[s]] *grace*) it[w] on me that [*you*[s]] enslaved Israel's sons.	وَتِلْكَ نِعْمَةٌ تَمُنُّهَا عَلَىَّ أَنْ عَبَّدتَّ بَنِىٓ إِسْرَٰٓءِيلَ ٢٢

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[8] The "ظالمين" = "the injustice-doers," as "الظلم" = "injustice!" See the *Lexicon* attached to this *Translation*!
[9] Clearly this "ألا" is the "ألا," for *urging* and *promoting* the action of the following verb, here the *taqwa*!
[10] *Linguistically* the word "خفت" carries *dual* meanings: (1) *fear* and (2) *know*! Both meanings could apply!
[11] The letter "ن" in "يكذّبون," by Arabic (*linguistic*) Rule, is called "نون الوقاية او العماد، حيث لا يُستَغنى عنها" which *precedes the speaker's pronoun* "ي!" The speaker's pronoun "ي" in "يكذّبون" is *omitted*, for "التخفيف," = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*)! See إعراب القرآن، لمحمود صافي
[12] The word "ينطلق" means to move forward or *to utter*, because of the problem with Moses tongue, he was afraid that his tongue may not to be able to utter Allah's message!
[13] See footnote 11 above only *here* regarding "يقتلون!"
[14] The word "كلا" is an article of negation particularized for deterrence and prevention!
[15] See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!
[16] The word "رسولُ" = "messenger" is in the *singular*! So it *could* mean that both came with a *single-message*, or *each is a messenger*, with a single message!
[17] The word "وليد" is *adverbial*, meaning: *he who is newly born* or *the child who is rather close to such an age*!
[18] The byword "act-up" means "*misbehave*" or "*malfunction*!" See *The American Heritage Dictionary*!
[19] The particle "لمّا" has many functions, such as: it enters on the *present tense* and *makes it past tense*, and *negates it*! Or it enters on the past tense to mean "*when*!" See مغني اللبيب and القرطبي and الهادي!
[20] See footnote 10 above regarding *fear/know*!
[21] See the *Lexicon* attached to this *Translation* for "*ne'amah*" ("*boon*")!
[22] The word "مَنَّ" in "يَمُنّ" means "نعمة يُنعِمها!" That a "*boon he graces it*!"

23. Said Pharaoh: and who[a] (*is*) the worlds' Lord.	قَالَ فِرْعَوْنُ وَمَا رَبُّ ٱلْعَٰلَمِينَ ٢٣
24. Said [*he*]: Lord (*of*) the Heavens[w] and the Earth[w] and what(*are*) between them both, *en*(*if*) you[c] were *moqeneena* (*certitude possessors*).	قَالَ رَبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَآ إِن كُنتُم مُّوقِنِينَ ٢٤
25. Said [*he*] for whom[p] (*that were*) around him: should not[23] *tasta'me'aona* (*you[z] seek listening*).	قَالَ لِمَنْ حَوْلَهُۥٓ أَلَا تَسْتَمِعُونَ ٢٥
26. Said [*he*] your[n] Lord and your[n] fathers' the [firsts'] (*forefathers'*) Lord.	قَالَ رَبُّكُمْ وَرَبُّ ءَابَآئِكُمُ ٱلْأَوَّلِينَ ٢٦
27. Said [*he*]: verily your[n] messenger who[x] (*had been*) sent to you[b] (*is*) surely a maniac[24].	قَالَ إِنَّ رَسُولَكُمُ ٱلَّذِىٓ أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ ٢٧
28. Said [*he*]: Lord (*of*) the *mashreqe* (*sunrise's locus*) and the *maghrebe* (*sunset's locus*) and what (*are*) between them both, *en*(*if*) you[c] were cerebrating you[z].	قَالَ رَبُّ ٱلْمَشْرِقِ وَٱلْمَغْرِبِ وَمَا بَيْنَهُمَآ إِن كُنتُمْ تَعْقِلُونَ ٢٨
29. Said [*he*]: *la'en* (*indeed if*) *ittakhathta*[25] (*you[s] took and presumed*) *elahan* (*deity*) other than me, surely [*I*] assuredly[26] make you[g] of the prisoners.	قَالَ لَئِنِ ٱتَّخَذْتَ إِلَٰهًا غَيْرِى لَأَجْعَلَنَّكَ مِنَ ٱلْمَسْجُونِينَ ٢٩
30. Said [*he*]: even while albeit[27] I came (*to*) you[g] by a thing manifester.	قَالَ أَوَلَوْ جِئْتُكَ بِشَىْءٍ مُّبِينٍ ٣٠
31. Said [*he*]: then let-come [*you[s]*] by it[x] *en*(*if*) you[c] were of the *ssadeqeena* (*always-truth-enforcers*).	قَالَ فَأْتِ بِهِۦٓ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ٣١
32. So [*he*] threw his staff[w] so *edha* (*suddenly/surprisingly*) it[w] (*was*) a *tho'abanon* (*he-big-serpent*)[x] manifester.	فَأَلْقَىٰ عَصَاهُ فَإِذَا هِىَ ثُعْبَانٌ مُّبِينٌ ٣٢
33. And [*he*] wrested his hand[w] then *edha* (*suddenly/-surprisingly*) it[w] (*was*) white for the beholders.	وَنَزَعَ يَدَهُۥ فَإِذَا هِىَ بَيْضَآءُ لِلنَّٰظِرِينَ ٣٣
34. Said [*he*] to the chiefs around him: verily this (*is*) surely a magician omniscient.	قَالَ لِلْمَلَإِ حَوْلَهُۥٓ إِنَّ هَٰذَا لَسَٰحِرٌ عَلِيمٌ ٣٤
35. [*He*] wants to exit you[b] from your[n] land[w] by his magic; so what do you[z] command.	يُرِيدُ أَن يُخْرِجَكُم مِّنْ أَرْضِكُم بِسِحْرِهِۦ فَمَاذَا تَأْمُرُونَ ٣٥
36. Said they[z]: let-postpone him [*you[s]*] and his brother; and let-send[28] [*you[s]*] in the cities[w] *hashereena* (*crowd-gathering summoners*)[29].	قَالُوٓا۟ أَرْجِهْ وَأَخَاهُ وَٱبْعَثْ فِى ٱلْمَدَآئِنِ حَٰشِرِينَ ٣٦
37. Come they[z] (*to*) you[g] by every *sahharen* (*ever/stout magician*) omniscient.	يَأْتُوكَ بِكُلِّ سَحَّارٍ عَلِيمٍ ٣٧
38. So (*had been*) gathered the magicians for an appointment, a day *ma'aloomen* (*that which is known*).	فَجُمِعَ ٱلسَّحَرَةُ لِمِيقَٰتِ يَوْمٍ مَّعْلُومٍ ٣٨

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[23] Clearly this "ألا" is the "ألا," for *urging* and *promoting* the action of the following verb, here for *listening*!

[24] The word "مجنون" is a *noun* corresponding to "*maniac*" rather than "*insane*" which is an adjective!

[25] The word "إتّخذ" from "الإتخاذ" which is "إفتعال" for "الأتّخاذ," as stated in لسان العرب; therefore,"إتّخذ" is always taking *and making/presuming some thing* of what was taken! Thus, it is *not* just the mere *taking*!

[26] The "ل" in "أجعلنّك" is a *juratory*"ل"= "ل القسم" *amounting* to= "التأكيد," i.e. *affirmation*, expressed by "*assuredly*"!

[27] The construct "أولو" is made up of *three distinct* components: (1) "أ، الإستفهام الإستنكاري"= *disapprobatory interrogative*, (2) "و، الحالية" adverbial= "while," and (3) "لو"= *conditional* particle="albeit!" For (1) I chose "even" as an *intensive* to indicate something that is *unexpected*. For (2) "while" is *obvious*! For (3) "albeit" seems to me very appropriately self-explanatory!

[28] The word "بعث" in "إبعث" carries *several meanings*, among them: *sent*, *arouse*, *resurrected*, and *prompted*!

[29] The word "حاشرين" is plural, masculine, subjective noun, rooted in the word "حشر" meaning: *gathered crowdedly*! So,"حاشرين" *summoners that gather the crowds/gatherings*! No English equivalent for "حاشرين"!

39. And (*had been*) said for the mankind: are you[c] meters.	وَقِيلَ لِلنَّاسِ هَلْ أَنتُم مُّجْتَمِعُونَ ﴿٣٩﴾
40. *La'alla* (*craving currently unavailable deed that/perhaps*) us *natta'be'o* ([*we*] *closely-follow*) the magicians, *en*(*if*) were they (*are*) the overcomeers.	لَعَلَّنَا نَتَّبِعُ ٱلسَّحَرَةَ إِن كَانُوا۟ هُمُ ٱلْغَٰلِبِينَ ﴿٤٠﴾
41. So *lamma* (*when/whence*) came the magicians said they[z] to Pharaoh: is verily for us a sure remuneration, *en*(*if*) were we, the overcomeers.	فَلَمَّا جَآءَ ٱلسَّحَرَةُ قَالُوا۟ لِفِرْعَوْنَ أَئِنَّ لَنَا لَأَجْرًا إِن كُنَّا نَحْنُ ٱلْغَٰلِبِينَ ﴿٤١﴾
42. Said [*he*]: yes and verily you[b] then surely (*would be*) of the *mugarrabeena*[30] (*they that are made near to the Pharaoh*).	قَالَ نَعَمْ وَإِنَّكُمْ إِذًا لَّمِنَ ٱلْمُقَرَّبِينَ ﴿٤٢﴾
43. Said for them *Mosa* (*Moses*): let-throw you[z] what you[f] (*are*) throwing.	قَالَ لَهُم مُّوسَىٰٓ أَلْقُوا۟ مَآ أَنتُم مُّلْقُونَ ﴿٤٣﴾
44. So they[z] threw their ropes and their canes[w] and they[z] said: by Pharaoh's prestige,[31] verily we (*are*) the overcomeers.	فَأَلْقَوْا۟ حِبَالَهُمْ وَعِصِيَّهُمْ وَقَالُوا۟ بِعِزَّةِ فِرْعَوْنَ إِنَّا لَنَحْنُ ٱلْغَٰلِبُونَ ﴿٤٤﴾
45. Then threw *Mosa* (*Moses*) his staff[w] so *edha* (*suddenly/-surprisingly*) it[w] engulfs[w] what *ya'afekoona* (*they*[z] *speciously-concoct*).	فَأَلْقَىٰ مُوسَىٰ عَصَاهُ فَإِذَا هِىَ تَلْقَفُ مَا يَأْفِكُونَ ﴿٤٥﴾
46. So (*had been*) thrown the magicians *sa'jedeena* (*they who are kowtowing*).	فَأُلْقِىَ ٱلسَّحَرَةُ سَٰجِدِينَ ﴿٤٦﴾
47. Said they[z]: we believed by the worlds' Lord.	قَالُوٓا۟ ءَامَنَّا بِرَبِّ ٱلْعَٰلَمِينَ ﴿٤٧﴾
48. *Mosa's* (*Moses'*) and *Haroon's* (*Aaron's*) Lord.	رَبِّ مُوسَىٰ وَهَٰرُونَ ﴿٤٨﴾
49. Said [*he*]: you[z] believed for him before that [*I*] proclaim for you[b]; verily he, surely (*is*) your[n] chief who[x] [*he*] taught you[b] the magic; so surely you[z] will know; surely [*I*] assuredly[32] cut your[n] hands[w] and your[n] feet[w] from opposite-sides and surely I assuredly[33] crucify you[b] wholes.	قَالَ ءَامَنتُمْ لَهُۥ قَبْلَ أَنْ ءَاذَنَ لَكُمْ إِنَّهُۥ لَكَبِيرُكُمُ ٱلَّذِى عَلَّمَكُمُ ٱلسِّحْرَ فَلَسَوْفَ تَعْلَمُونَ لَأُقَطِّعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُم مِّنْ خِلَٰفٍ وَلَأُصَلِّبَنَّكُمْ أَجْمَعِينَ ﴿٤٩﴾
50. Said they[z]: no *dhaiyra* (*retributive-hurt*); verily we (*are*) to our Lord (*are*) transposing[34].	قَالُوا۟ لَا ضَيْرَ إِنَّآ إِلَىٰ رَبِّنَا مُنقَلِبُونَ ﴿٥٠﴾
51. Verily we, covet [*we*] that [forgives] for us our Lord our errors that we were first (*of*) the believers.	إِنَّا نَطْمَعُ أَن يَغْفِرَ لَنَا رَبُّنَا خَطَٰيَٰنَآ أَن كُنَّآ أَوَّلَ ٱلْمُؤْمِنِينَ ﴿٥١﴾
52. And We revealed[35] to *Mosa* (*Moses*) that *as're* (let-[*you*[s]] *nocturnally-ambulate/travel*) by My *eba'de* (*worshippers/-submitters/slaves*); verily you[b] *muttaba'ona* (*are to be closely-followed*).	۞ وَأَوْحَيْنَآ إِلَىٰ مُوسَىٰٓ أَنْ أَسْرِ بِعِبَادِىٓ إِنَّكُم مُّتَّبَعُونَ ﴿٥٢﴾

[30] The word "*mugarrabeen*" is a *subjective, masculine, plural noun*, for which there is *no* English equivalent!
[31] The word "الْعِزّةَ" = "*prestige*" = *lordliness* in the sense of: *possessing power and authority over others*!
[32] The "ل" in "لأقطعنّ" and in "لأصلّبنّ" are *juratory* "ل" = "ل القسم" *amounting* to = "التأكيد," i.e. *affirmation*, expressed by "*assuredly*"!
[33] Ibid!
[34] The word "تقلبهم" = "*their transpose*," means their *betaking* themselves *uninhibitedly moving*!
[35] The word "أوحى" denotes at least *six* diverse meanings, *all for communicating*: *gestured*, *wrote*, *messaged*, *inspired*, *whispered*, *one cast to another* (e.g.: a *commanded*)! And "الوحي" is *fire* or *king*! See اللسان!

53. Then sent Pharaoh in the cities[w] *hashereena*[36] (*summoners of crowd-gatherings*).	فَأَرْسَلَ فِرْعَوْنُ فِى ٱلْمَدَآئِنِ حَـٰشِرِينَ ﴿٥٣﴾
54. Verily, these surely (*are*) little *sherthematon*[37] (*fleeing band*).	إِنَّ هَـٰٓؤُلَآءِ لَشِرْذِمَةٌ قَلِيلُونَ ﴿٥٤﴾
55. And verily they (*are*) for us surely exasperators.	وَإِنَّهُمْ لَنَا لَغَآئِظُونَ ﴿٥٥﴾
56. And verily we surely together *hatheroona*[38] (*are fearers/they who: bewaring/circumspect/cautious*).	وَإِنَّا لَجَمِيعٌ حَـٰذِرُونَ ﴿٥٦﴾
57. So We exited them from gardens[w] and wells[w].	فَأَخْرَجْنَـٰهُم مِّن جَنَّـٰتٍ وَعُيُونٍ ﴿٥٧﴾
58. And treasures and a *maqamen* (*status/station*) *kareemen*[39] (*bounty-giver, ennobler and of multiple uses/effects*).	وَكُنُوزٍ وَمَقَامٍ كَرِيمٍ ﴿٥٨﴾
59. Like *tha'leka* (*afar-that-it/*)[x] and We bequeathed it[w] Israel's sons.	كَذَٰلِكَ وَأَوْرَثْنَـٰهَا بَنِىٓ إِسْرَٰٓءِيلَ ﴿٥٩﴾
60. Then they[z] followed them *mushreqeena*[40] (*as they entered the full sunshine after sunrise*).	فَأَتْبَعُوهُم مُّشْرِقِينَ ﴿٦٠﴾
61. Then *lamma* (*when/whence*) mutually saw (*each other*) the *ja'maa'ne* (*the twain opponent: hosts/multitudes*), said *Mosa's* (*Moses'*) companions: verily we (*are*) surely *mudrakoona*[41] (*ones that are to be caught and overtaken*).	فَلَمَّا تَرَٰٓءَا ٱلْجَمْعَانِ قَالَ أَصْحَـٰبُ مُوسَىٰٓ إِنَّا لَمُدْرَكُونَ ﴿٦١﴾
62. Said [*he*]: Not-at-all[42]; verily, with me (*is*) my Lord. [*He*] shall divinely-guide [*me*][43] .	قَالَ كَلَّآ إِنَّ مَعِىَ رَبِّى سَيَهْدِينِ ﴿٦٢﴾
63. So We revealed[44] to *Mosa* (*Moses*) that: let-strike [*you*[s]] by your[t] staff the sea[x] so [*it*[x]] rifted; then was each constituent like the precipice the great.	فَأَوْحَيْنَآ إِلَىٰ مُوسَىٰٓ أَنِ ٱضْرِب بِّعَصَاكَ ٱلْبَحْرَ فَٱنفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَٱلطَّوْدِ ٱلْعَظِيمِ ﴿٦٣﴾
64. And We nighed, hither the others.	وَأَزْلَفْنَا ثَمَّ ٱلْـَٔاخَرِينَ ﴿٦٤﴾
65. And We delivered *Mosa* (*Moses*) and whomever (*were*) with him wholes.	وَأَنجَيْنَا مُوسَىٰ وَمَن مَّعَهُۥٓ أَجْمَعِينَ ﴿٦٥﴾
66. Afterwards We drowned the others.	ثُمَّ أَغْرَقْنَا ٱلْـَٔاخَرِينَ ﴿٦٦﴾
67. Verily in *tha'leka* (*afar-that-it/*)[x] surely (*is*) an *Aya'tan*[w] (*miracle/sign/proof*); and [was] not most (*of*) them believers.	إِنَّ فِى ذَٰلِكَ لَـَٔايَةً وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ﴿٦٧﴾
68. Verily your[t] Lord, surely He (*is*) The Mighty *Ar-Raheemo* (*the multitudinous mercy Giver*).	وَإِنَّ رَبَّكَ لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ﴿٦٨﴾
69. And let-recite [*you*[s]] on them *Ebraheema's* (*Abraham's*) *naba'a*[45] (*piece-of-significant-and-availing-news*).	وَٱتْلُ عَلَيْهِمْ نَبَأَ إِبْرَٰهِيمَ ﴿٦٩﴾

[36] See footnote 29 above for "**حاشرين**"!

[37] According to some linguists "**الشرذمة**" is a small band of a *defeated* or *fleeing* army! Contrasting "**الشرذمة**" with "**الثبة**," which is a small band of *victorious* army!

[38] The word "**حاذرون**" is a *subjective*, *masculine*, *plural noun*, for which there is *no* English equivalent! It means (1) fearers, or (2) they who are bewaring, circumspect, or cautious!

[39] The word "*kareem*"= "**كريم**" is a *subjective*, *singular*, *masculine noun*! It has *no* exact English equivalent, as explained at length in footnote 28 of the *Introduction*! Summarily it means *bounty-giver ennobler*!

[40] The word "*mushreqeena*" means as they entered into the *full sun shine immediately after sunrise*, as *sunrise* = "**البزوغ**" and "**الشروق**" = *full sunshine after sunrise*! See **اللتاج**!

[41] The word "*mudrakoon*" is an *objective, muscular, plural noun*! It means: they who are being or are overtaken!

[42] The word "**كلا**" is an article of negation particularized for deterrence and prevention!

[43] The letter "**ن**" in "**سيهدين**," by Arabic (*linguistic*) Rule, is called "**نون الوقاية او العماد، حيث لا يُستغنى عنها**" which *precedes the speaker's pronoun* "**ي**!" The speaker's pronoun "**ي**" in "**سيهدين**" is *omitted*, for "**التخفيف**," = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*)! See **إعراب القرآن، لمحمود صافي**

[44] See footnote 35 above regarding **أوحى**!

70. *Edh* (*when/since*) [*he*] said to his father and his people: what (*are*) you[z] worshipping.	إِذۡ قَالَ لِأَبِيهِ وَقَوۡمِهِۦ مَا تَعۡبُدُونَ ٧٠
71. Said they[z]: [*we*] worship idols[x]; so [*we*] remain for it[w] anchorites.	قَالُواْ نَعۡبُدُ أَصۡنَامٗا فَنَظَلُّ لَهَا عَٰكِفِينَ ٧١
72. Said [*he*]: do they[z] hear you[b] *edh* (*while*) you[z] invoke.	قَالَ هَلۡ يَسۡمَعُونَكُمۡ إِذۡ تَدۡعُونَ ٧٢
73. Or they[z] benefit you[b] or hurt they[z] [*you*[b]].	أَوۡ يَنفَعُونَكُمۡ أَوۡ يَضُرُّونَ ٧٣
74. Said they[z]: rather we found our fathers like *tha'leka* (*afar-that-it/*)[x] (*were*) doing.	قَالُواْ بَلۡ وَجَدۡنَآ ءَابَآءَنَا كَذَٰلِكَ يَفۡعَلُونَ ٧٤
75. Said [*he*]: have then seen you[c] what you[c] were worshipping.	قَالَ أَفَرَءَيۡتُم مَّا كُنتُمۡ تَعۡبُدُونَ ٧٥
76. You[f] and your[n] fathers the ancients.	أَنتُمۡ وَءَابَآؤُكُمُ ٱلۡأَقۡدَمُونَ ٧٦
77. So verily they (*are*) foe[46] for me except the worlds' Lord.	فَإِنَّهُمۡ عَدُوّٞ لِّيٓ إِلَّا رَبَّ ٱلۡعَٰلَمِينَ ٧٧
78. Who [*He*] created me, so [*He*] divinely-guides [*me*][47].	ٱلَّذِي خَلَقَنِي فَهُوَ يَهۡدِينِ ٧٨
79. And Who He *youtt'emoney* (*gives me to: ingest/feed*) and *yasqee'ney*[48] ([*He*] *avails drink* [*for me*]).	وَٱلَّذِي هُوَ يُطۡعِمُنِي وَيَسۡقِينِ ٧٩
80. And if I sickened then [*He*] cures [*me*][49].	وَإِذَا مَرِضۡتُ فَهُوَ يَشۡفِينِ ٨٠
81. And Who [*He*] deadens[50] me afterwards [*He*] quickens [*me*][51].	وَٱلَّذِي يُمِيتُنِي ثُمَّ يُحۡيِينِ ٨١
82. And Who [*I*] covet to forgive [*He*] for me my offense[w]/inequity[w52] the *Deen's* (*Judgment's*) Day.	وَٱلَّذِيٓ أَطۡمَعُ أَن يَغۡفِرَ لِي خَطِيٓـَٔتِي يَوۡمَ ٱلدِّينِ ٨٢
83. My Lord: let-grant [*You*[s]] for me a rule and let-conjoin me [*You*[s]] by the *ssa'leheena* (*righteous-people*).	رَبِّ هَبۡ لِي حُكۡمٗا وَأَلۡحِقۡنِي بِٱلصَّٰلِحِينَ ٨٣
84. And let-make for me [*You*[s]] a tongue (*of*) truth[53] in the lasts.	وَٱجۡعَل لِّي لِسَانَ صِدۡقٖ فِي ٱلۡأٓخِرِينَ ٨٤
85. And let-make me [*You*[s]] of inheritors (*of*) the Paradise[w] (*of*) the *naeeme* (*permanent mental and physical delights in the highest chambers of Paradise*).	وَٱجۡعَلۡنِي مِن وَرَثَةِ جَنَّةِ ٱلنَّعِيمِ ٨٥
86. And let-forgive [*You*[s]] for my father, verily he [was] of the strayers.	وَٱغۡفِرۡ لِأَبِيٓ إِنَّهُۥ كَانَ مِنَ ٱلضَّآلِّينَ ٨٦
87. And let-not disgrace me [*You*[s]] day (*to be*) resurrected they[z].	وَلَا تُخۡزِنِي يَوۡمَ يُبۡعَثُونَ ٨٧
88. Day benefits neither possession and nor sons.	يَوۡمَ لَا يَنفَعُ مَالٞ وَلَا بَنُونَ ٨٨

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45 See the *Lexicon* attached to this *Translation* for "*naba'a*!"
46 The word "عدو," in *Arabic* is used for: (1) *singular* and (2) *plural* as well as (3) "*multitudinous foe*," see اللسان and الهادي!
47 See footnote 43 above only here regarding سيهدين!
48 Ibid!
49 Ibid!
50 The word "أمات," in "يُمِيتُنِي" is the *transitive* verb to deprive of life! See Merriam Webster's Unabridged Dictionary!
51 The letter "نَ" in "يحيين," by Arabic (*linguistic*) Rule, is called "نون الوقاية او العماد، حيث لا يُستَغنى عنها" which *precedes the speaker's pronoun* "يِ!" The speaker's pronoun "يِ" in "يحيين" is *omitted*, for "التخفيف," = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*)! See إعراب القرآن، لمحمود صافي!
52 There is "خِطءٌ" and "خَطِيئة" both are "offenses" committed *intentionally* and therefore are *sins*! But "خِطءٌ" is *masculine* and *singular* and "خَطِيئة" is *feminine* and *singular*!
53 The expression "*tongue of truth*" is an Arabic *tongue* expression meaning "*praiseworthiness*!"

89. Except whom[p] *ata*([*he*] *came to*) Allah by a *sa'leemen*[54] (*free of blights and defects/sound*) heart.	إِلَّا مَنۡ أَتَى ٱللَّهَ بِقَلۡبٖ سَلِيمٖ ﴿٨٩﴾
90. And (*had been*) nighed[w] the Paradise[w] for the *muttaqeena* (*they who reverentially guarded against Allah's displeasure in this world*).	وَأُزۡلِفَتِ ٱلۡجَنَّةُ لِلۡمُتَّقِينَ ﴿٩٠﴾
91. And (*had been*) prepared[w]/shown[w] the *Jaheemo*[55] (*intensely-blazing Fire*[w]) for the *ghaweena*[56] (*strayers because of fallacious belief*).	وَبُرِّزَتِ ٱلۡجَحِيمُ لِلۡغَاوِينَ ﴿٩١﴾
92. And (*had been*) said for them: where (*is*) what you[c] were worshipping.	وَقِيلَ لَهُمۡ أَيۡنَ مَا كُنتُمۡ تَعۡبُدُونَ ﴿٩٢﴾
93. Of lesser than/without Allah; do they[z] succor you[b] or they[z] avenge/prevail[57].	مِن دُونِ ٱللَّهِ هَلۡ يَنصُرُونَكُمۡ أَوۡ يَنتَصِرُونَ ﴿٩٣﴾
94. So *kubkeybo* (*they had been abysmally-upside-down flung*) in it[w] they and the *ghawoona*[58] (*strayers because of fallacious belief resulting in disappointment*).	فَكُبۡكِبُواْ فِيهَا هُمۡ وَٱلۡغَاوُۥنَ ﴿٩٤﴾
95. And Iblees' soldiers wholes.	وَجُنُودُ إِبۡلِيسَ أَجۡمَعُونَ ﴿٩٥﴾
96. Said they[z]: while they (*are*) in it[w] disputing.	قَالُواْ وَهُمۡ فِيهَا يَخۡتَصِمُونَ ﴿٩٦﴾
97. *Ta-Allahey*[59] (*by Allah*) *en*[60] (*not*) we were surely/-except[61] in a misguidance manifester.	تَٱللَّهِ إِن كُنَّا لَفِي ضَلَٰلٖ مُّبِينٍ ﴿٩٧﴾
98. *Edh* (*when/while*) we even/level you[b] by the worlds' Lord.	إِذۡ نُسَوِّيكُم بِرَبِّ ٱلۡعَٰلَمِينَ ﴿٩٨﴾
99. And not misled us except the criminals.	وَمَآ أَضَلَّنَآ إِلَّا ٱلۡمُجۡرِمُونَ ﴿٩٩﴾
100. So not for us of intercessors.	فَمَا لَنَا مِن شَٰفِعِينَ ﴿١٠٠﴾
101. And nor an affectionate friend[62].	وَلَا صَدِيقٍ حَمِيمٖ ﴿١٠١﴾
102. Thus had (*there been*) for us a recurrence[w] then we (*shall*) be of the believers.	فَلَوۡ أَنَّ لَنَا كَرَّةٗ فَنَكُونَ مِنَ ٱلۡمُؤۡمِنِينَ ﴿١٠٢﴾
103. Verily in *tha'leka*(*afar-that-it/*)[x] surely (*is*) an *Aya'tan*[w](*proof*); and [was] not most (*of*) them believers.	إِنَّ فِي ذَٰلِكَ لَأٓيَةٗۖ وَمَا كَانَ أَكۡثَرُهُم مُّؤۡمِنِينَ ﴿١٠٣﴾

54 That is *free from defects and blight*, i.e. *sound all around in the true belief of Mohammad* (SAWS)!
55 The word "الجحيم" is proper noun, but it means *intensely blazing fire*! See الراغب!
56 The word "الغاوين" strayers because of fallacious belief
57 The word "إنتصر" could apply in *three* distinct senses: (1) "إنتصر من," which in turn has two distinct meanings, (1a) "إنتصر من عدوه أي إنتقم من عدوه" = "avenged from his enemy," and (1b) " إنتصر من الظلم أي إمتنع و أنف من الظلم" = "refrained from and disdained the wrong!" (2) "إنتصر على" = "prevailed over!" And (3) "إنتصر لـ" = "succored and assisted!"
58 The word "الغاوون" strayers *because of fallacious belief resulting in disappointment for them*! See الراغبand اللسان!
59 The word "*ta-Allahey*" is made up of *two distinct* components: the "*ta*"= "تَ" and "*Allahey*!" The "*ta*" is "تـ القسم" =a "*jurative particle*," in English it's equivalent to "*by*" in the sense of: "*in the name of*;" and "*Allahey*" is "Allah" grammatically inflected because of the *prepositional genitive particle* "*ta*!"
60 This "إنْ، المخففة" = "نـافية" = *not*, and the following "لَ" = "إلاّ" = *except*! See الدر المصون، لـ المد الحلبي!
61 The "لَ" in "لفي" means "إلاّ," see الدّر المصون، لـ احمد الحلبي!
62 The word "حميم" in Arabic is a *paradoxical* term, meaning "*cold*" and "*hot*" or "*very cold*" or "*very hot*!" However, in Arabic *tongue* expression: "الصديق الحميم" = "*very close* friend, a *true* or a *cherisher* friend; or a friend who is *very loyal*, and *feels compassionate and sympathetic* towards his friend!" I do not like to use: "*intimate*" as this word is rather *suggestive* of "*sexual*" closeness (intimacy), by its *own definition*! You can tell I am fumbling to describe "الصديق الحميم," as the English language does *not* seem to lend itself to *linguistic precision* as compared to the *Arabic* language! So for "الصديق الحميم," I am settling for: "*true, cherisher, compassionate and sympathetic friend, mutually affectionate*" and for short: "*mutually affectionate friend*!"

104. And verily, your[t] Lord surely He (*is*) The Mighty *Ar-Raheemo* (*The multitudinous mercy Giver*).	وَإِنَّ رَبَّكَ لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ﴿١٠٤﴾
105. Denied-she[y][63] *Noohen's* (*Noah's*) people the *mursaleena*[64] (*sent-messengers*).	كَذَّبَتْ قَوْمُ نُوحٍ ٱلْمُرْسَلِينَ ﴿١٠٥﴾
106. *Edh* (*when/while*) said to them, their brother *Noohon* (*Noah*): should not[65] *tattaqoona* (*reverentially guard you[z] not to displease Allah*).	إِذْ قَالَ لَهُمْ أَخُوهُمْ نُوحٌ أَلَا تَتَّقُونَ ﴿١٠٦﴾
107. Verily I am for you[b] a messenger trustworthy.	إِنِّى لَكُمْ رَسُولٌ أَمِينٌ ﴿١٠٧﴾
108. So *ettaqo* (*let reverentially guard you[z] not to displease*) Allah and let-you[z] obey [*me*][66].	فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ ﴿١٠٨﴾
109. And not [*I*] ask you[b] on it[x] of remuneration *en* (*not*) my remuneration except on the worlds' Lord.	وَمَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنْ أَجْرِىَ إِلَّا عَلَىٰ رَبِّ ٱلْعَـٰلَمِينَ ﴿١٠٩﴾
110. So *ettaqo* (*let reverentially guard you[z] not to displease*) Allah and let-you[z] obey [*me*][67] .	فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ ﴿١١٠﴾
111. Said they[z]: do we believe for you[g] while *ettaba'aka* (*closely-followed you[g]*) the *arthaloona* (*lows/despicable ones*).	۞ قَالُوٓا۟ أَنُؤْمِنُ لَكَ وَٱتَّبَعَكَ ٱلْأَرْذَلُونَ ﴿١١١﴾
112. Said [*he*]: and what (*is*) my knowledge by what they[z] were working.	قَالَ وَمَا عِلْمِى بِمَا كَانُوا۟ يَعْمَلُونَ ﴿١١٢﴾
113. *En* (*not*) their account except on my Lord, *la'w*[68] (*if/though*) you[z] perceive.	إِنْ حِسَابُهُمْ إِلَّا عَلَىٰ رَبِّى ۖ لَوْ تَشْعُرُونَ ﴿١١٣﴾
114. And not I am surely an ouster (*of*) the believers.	وَمَآ أَنَا۠ بِطَارِدِ ٱلْمُؤْمِنِينَ ﴿١١٤﴾
115. *En* (*not*) I am, except *na'theron* (*iterative warner*) manifester.	إِنْ أَنَا۠ إِلَّا نَذِيرٌ مُّبِينٌ ﴿١١٥﴾
116. Said they[z]: *la'en* (*indeed if*) not desisted [*you[s]*], O *Nooho* (*Noah*) surely assuredly[69] you[g] be of the *murjoo-meena*[70] (*they that are stoned/cursed*).	قَالُوا۟ لَئِن لَّمْ تَنتَهِ يَـٰنُوحُ لَتَكُونَنَّ مِنَ ٱلْمَرْجُومِينَ ﴿١١٦﴾
117. Said [*he*]: my Lord; verily my people denied [*me*][71].	قَالَ رَبِّ إِنَّ قَوْمِى كَذَّبُونِ ﴿١١٧﴾
118. So let-open [*You[s]*] between me and [between] them an opening[x72] (*overwhelming victory*); and *najjeyney* (*let-*	فَٱفْتَحْ بَيْنِى وَبَيْنَهُمْ فَتْحًا وَنَجِّنِى

[63] The word "كذّبَت"= denied-she[y] is in reference to the "people," which is جمع تكسير= *broken plural* in Arabic; so its reference must be *feminized*, as indicated by the "ت" in "كذّبَت!"

[64] The word "*mursaleen*" = "sent messengers," although Noah is the *first* messenger! That is to say whoever unbelieves *one* messenger it is as if he unbelieved *all* messengers! Because *all* Allah's messengers carry His message! See القرطبي and his *tafseer* of (S24:36)! This is a *proof* of such a fact, i.e. whoever unbelieves *one* messenger as if he unbelieved *all* other messengers!

[65] Clearly this "ألا" is the "ألا," for *urging* and *promoting* the action of the following verb, here the *taqwa*!

[66] The letter "نَ" in "اطيعون," by Arabic (*linguistic*) Rule, is called "نون الوقاية او العماد، حيث لا يُستَغنى عنها" which *precedes the speaker's pronoun* "ي!" The speaker's pronoun "ي" in "اطيعون" is *omitted*, for "التخفيف," = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*)! See إعراب القرآن، لمحمود صافي!

[67] Ibid!

[68] The particle "لو" since it is a *future-connected* verb, probable to occur and *not* sure it's a present occurrence, such a "لو" amounts to "if" or "when!' See مغني اللبيب، إبن هشام!

[69] The "ل" in "لتكوننّ" is a *juratory*"ل"= "ل القسم" *amounting* to= "التأكيد," i.e. *affirmation*, expressed by "*assuredly*"!

[70] The word "*murjoomeen*," is a *masculine*, *objective*, *plural noun*, there is *no* exact English equivalent!

[71] The letter "نَ" in "كذّبون," by Arabic (*linguistic*) Rule, is called "نون الوقاية او العماد، حيث لا يُستَغنى عنها" which *precedes the speaker's pronoun* "ي!" The speaker's pronoun "ي" in "كذّبون" is *omitted*, for "التخفيف," = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*)! See إعراب القرآن، لمحمود صافي

iteratively deliver me[*You*[s]])and whomever(*are*)with me of the believers.	وَمَن مَّعِىَ مِنَ ٱلْمُؤْمِنِينَ ﴿١١٨﴾
119. So We delivered him and whomever (*were*) with him in the *folke*[x](*ship*)[x] the *mash'hoo'ne*[73] (*fully loaded*).	فَأَنجَيْنَٰهُ وَمَن مَّعَهُۥ فِى ٱلْفُلْكِ ٱلْمَشْحُونِ ﴿١١٩﴾
120. Afterwards We drowned after the remainders.	ثُمَّ أَغْرَقْنَا بَعْدُ ٱلْبَاقِينَ ﴿١٢٠﴾
121. Verily in *tha'leka*(*afar-that-it*/)[x] surely (*is*) an *Aya'tan*[w] (*miracle*/ *sign*/ *proof*) and not [was] most (*of*) them believers.	إِنَّ فِى ذَٰلِكَ لَءَايَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ﴿١٢١﴾
122. And verily, your[t] Lord surely He (*is*) The Mighty *Ar-Raheemo* (*The multitudinous mercy Giver*).	وَإِنَّ رَبَّكَ لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ﴿١٢٢﴾
123. Denied-she[y74] *Aad* on the *mursaleena*(*sent-messengers*).	كَذَّبَتْ عَادٌ ٱلْمُرْسَلِينَ ﴿١٢٣﴾
124. *Edh* (*when*/ *since*) said for them their brother *Hoodon* (*Heber*) should not[75] *tattaqoona* (*you*[z] *reverentially guard not to displease Allah*).	إِذْ قَالَ لَهُمْ أَخُوهُمْ هُودٌ أَلَا تَتَّقُونَ ﴿١٢٤﴾
125. Verily I am for you[b] a messenger trustworthy.	إِنِّى لَكُمْ رَسُولٌ أَمِينٌ ﴿١٢٥﴾
126. So *ettaqo* (*let reverentially guard you*[z] *not to displease*) Allah and let-you[z] obey [*me*][76].	فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ ﴿١٢٦﴾
127. And not [*I*] ask you[b] on it[x] of remuneration, *en* (*not*) my remuneration except on the worlds' Lord.	وَمَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنْ أَجْرِىَ إِلَّا عَلَىٰ رَبِّ ٱلْعَٰلَمِينَ ﴿١٢٧﴾
128. Do you[z] build in every *rey'ean*(*acme*/ *summit*) an *Aya'tan*[w] (*signpost*/ *monument*)[w] *ta'abathoona* (*you*[z] *trifle*/ *disfigure that which is otherwise good product*/ *deed*).	أَتَبْنُونَ بِكُلِّ رِيعٍ ءَايَةً تَعْبَثُونَ ﴿١٢٨﴾
129. And *tattakhethona*[77] (*you*[z] *take and make*) castles[78] for you[b] *la'alla* (*craving currently unavailable deed that*/ *perhaps*) you[b] immortalize.	وَتَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَخْلُدُونَ ﴿١٢٩﴾
130. And if/when you[c] seized you[c] seized *jabbareena*[79] (*vigorous compeller*/ *ever contumacious stubborn*).	وَإِذَا بَطَشْتُم بَطَشْتُمْ جَبَّارِينَ ﴿١٣٠﴾
131. So *ettaqo* (*let-reverentially guard you*[z] *not to displease*) Allah and let-you[z] obey [*me*][80].	فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ ﴿١٣١﴾
132. And *ettaqo* (*let reverentially guard you*[z] *not to displease*) Who [*He*] supplied you[b] by what you[z] know.	وَٱتَّقُوا۟ ٱلَّذِىٓ أَمَدَّكُم بِمَا تَعْلَمُونَ ﴿١٣٢﴾
133. [*He*] supplied you[b] by *anaa'men*[w] (*camels*/ *cows*/ *goats and sheep*)[w] and sons.	أَمَدَّكُم بِأَنْعَٰمٍ وَبَنِينَ ﴿١٣٣﴾
134. And gardens[w] and wells[w].	وَجَنَّٰتٍ وَعُيُونٍ ﴿١٣٤﴾
135. Verily I fear/know[81] on you[b] a torment (*of*) a great	إِنِّىٓ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ

72 The words "افتح" and "افتحا" here means "*rule*" and "*ruling*" *respectively*! That is a "ruling" through an *overwhelming victory for me*!

73 The word "*mash'hoon*" is an *objective, masculine, singular noun* for which there is *no* English equivalent *per se*!

74 The word "كذّبت"= denied-she[y] is in reference to the "*Aad*," which is a *feminine* gender; so its reference must be *feminized*, as indicated by the "ت" in "كذّبت!"

75 See footnote 65 above regarding "ألا!"

76 See footnote 66 above, with respect to "أطيعون!"

77 The word "إتّخذ" from "الإتخاذ" which is "إفتعال" for "الأتّخاذ," as stated in لسان العرب; therefore,"إتّخذ" is always taking *and making some-thing* of what was taken! Thus, it is *not* just the mere *taking*!

78 The word "مصانع" = "القصور" meaning castles! See اللسان!

79 The word "*jabbareen*" is a *subjective, masculine, plural noun* for which there is no English *equivalent* for it!

80 See footnote 3966 above, only here with respect to "أطيعون!"

day.	عَظِيمٍ ١٣٥
136. Said they[z]: equal on us, you[h] exhorted[82] or not be [*you*[s]] of the exhorters.	قَالُوا۟ سَوَآءٌ عَلَيْنَآ أَوَعَظْتَ أَمْ لَمْ تَكُن مِّنَ ٱلْوَٰعِظِينَ ١٣٦
137. *En* (*not*) this (*is*) except the firsts' (*ancients'*) character (*customs/fables*).	إِنْ هَٰذَآ إِلَّا خُلُقُ ٱلْأَوَّلِينَ ١٣٧
138. And not we (*are*) surely *mu'a'ththabeen*[83] (*ones to be tormented*).	وَمَا نَحْنُ بِمُعَذَّبِينَ ١٣٨
139. So denied him they[z]; then We perished them; verily in *tha'leka* (*afar-that-it/*)[x] surely (*is*) an *Aya'tan*[w] (*sign/proof*); and not [was] most (*of*) them believers.	فَكَذَّبُوهُ فَأَهْلَكْنَٰهُمْ ۗ إِنَّ فِى ذَٰلِكَ لَءَايَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ١٣٩
140. And verily, your[t] Lord surely He (*is*) The Mighty *Ar-Raheemo* (*The multitudinous mercy Giver*).	وَإِنَّ رَبَّكَ لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ١٤٠
141. Denied-she[y84] *Thamood* the *mursaleena* (*sent-messengers*).	كَذَّبَتْ ثَمُودُ ٱلْمُرْسَلِينَ ١٤١
142. *Edh* (*when/since*) said for them their brother *Ssa'lihon*: should not[85] *tattaqoona* (*you[z] reverentially guard not to displease Allah*).	إِذْ قَالَ لَهُمْ أَخُوهُمْ صَٰلِحٌ أَلَا تَتَّقُونَ ١٤٢
143. Verily I am for you[b] a messenger trustworthy.	إِنِّى لَكُمْ رَسُولٌ أَمِينٌ ١٤٣
144. So *ettaqo* (*let reverentially guard you[z] not to displease*) Allah and let-you[z] obey [*me*][86].	فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ ١٤٤
145. And not I ask you[b] on it[x] of remuneration, *en* (*not*) my remuneration except on the worlds' Lord.	وَمَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنْ أَجْرِىَ إِلَّا عَلَىٰ رَبِّ ٱلْعَٰلَمِينَ ١٤٥
146. Are you[z] (*to be*) left in whatever (*is*) ha, here *aa'meneena* (*self-safety-securers*).	أَتُتْرَكُونَ فِى مَا هَٰهُنَآ ءَامِنِينَ ١٤٦
147. In gardens[w] and wells[w].	فِى جَنَّٰتٍ وَعُيُونٍ ١٤٧
148. And *zorooen*[87] (*various crops/sprouts*) and palm-trees[w] its[w] sheath a labyrinth.	وَزُرُوعٍ وَنَخْلٍ طَلْعُهَا هَضِيمٌ ١٤٨
149. And you[z] carve of the mountains houses *fa'reheena* (*profligately/perfectly*).	وَتَنْحِتُونَ مِنَ ٱلْجِبَالِ بُيُوتًا فَٰرِهِينَ ١٤٩
150. So *ettaqo* (*let reverentially guard you[z] not to displease*) Allah and let-you[z] obey [*me*][88].	فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ ١٥٠
151. And let-not obey you[z] the exceeders' command.	وَلَا تُطِيعُوٓا۟ أَمْرَ ٱلْمُسْرِفِينَ ١٥١
152. Who[r] they[z] corrupt in the Earth[w] and not reform they[z].	ٱلَّذِينَ يُفْسِدُونَ فِى ٱلْأَرْضِ وَلَا يُصْلِحُونَ ١٥٢
153. Said they[z]: verily only you[s] (*are*) of the *musah-hareena*[89] (*they who are iteratively bewitched*).	قَالُوٓا۟ إِنَّمَآ أَنتَ مِنَ ٱلْمُسَحَّرِينَ ١٥٣

81 *Linguistically* the word "خفت" carries *dual* meanings: (1) *fear* and (2) *know*! Both meanings could apply!
82 The word "أوعظت"= "*exhorted*" or "*admonished*" as "موعظة," could mean: *exhortation* or *admonition*!
83 The word "*muaththabeen*" is an *objective, masculine, plural noun* there is *no* exact English equivalent for it!
84 The word "كذّبت"= denied-she[y] is in reference to the "*Thamood*," which is a *feminine* gender; so its reference must be *feminized*, as indicated by the "ت" in "كذّبت!"
85 See footnote 65 above regarding "ألا!"
86 See footnote 66 above, only here with respect to "أطيعون!"
87 The word "*zorooen*" is an *objective, masculine, plural noun* there is *no* exact English equivalent for it!
88 See footnote 66 above, only here with respect to "أطيعون!"
89 The word "*musahhareen*" is an *objective, masculine, plural noun* there is *no* exact English equivalent for it!

154. Not you[s] (*are*) except a human like us; so *ee'tey* (*let-come* [*you*[s]]) by an *Aya'ten* (*miracle/sign/proof*), *en*(*if*) you[h] were of the *ssa'deqeena* (*always-truth-enforcers*).	مَآ أَنتَ إِلَّا بَشَرٌ مِّثْلُنَا فَأْتِ بِـَٔايَةٍ إِن كُنتَ مِنَ ٱلصَّـٰدِقِينَ ﴿١٥٤﴾
155. Said [*he*]: this-she[y] (*is*) a she-camel for her a drink and for you[b] a drink (*each on*) a day *ma'aloomen* (*that which is known*).	قَالَ هَـٰذِهِۦ نَاقَةٌ لَّهَا شِرْبٌ وَلَكُمْ شِرْبُ يَوْمٍ مَّعْلُومٍ ﴿١٥٥﴾
156. And let-not touch/betide her you[z] by an ill then (*shall*) take you[b] a torment (*of*) a great day.	وَلَا تَمَسُّوهَا بِسُوٓءٍ فَيَأْخُذَكُمْ عَذَابُ يَوْمٍ عَظِيمٍ ﴿١٥٦﴾
157. Then hamstrung her they[z]; so they[z] became/(*by morning, i.e. after dawn*)[90] regretters.	فَعَقَرُوهَا فَأَصْبَحُوا۟ نَـٰدِمِينَ ﴿١٥٧﴾
158. So took them the torment; verily in *tha'leka*(*afar-that-it*/)[x] (*is*) surely an *Aya'tan*[w] (*sign/proof*); and [was] not most (*of*) them believers.	فَأَخَذَهُمُ ٱلْعَذَابُ إِنَّ فِى ذَٰلِكَ لَـَٔايَةً وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ﴿١٥٨﴾
159. And verily, your[t] Lord surely He (*is*) The Mighty, *Ar-Raheemo* (*the multitudinous mercy Giver*).	وَإِنَّ رَبَّكَ لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ﴿١٥٩﴾
160. Denied-she[y91] *Lootten's* (*Lott's*) people the *mursaleena* (*sent-messengers*).	كَذَّبَتْ قَوْمُ لُوطٍ ٱلْمُرْسَلِينَ ﴿١٦٠﴾
161. *Edh* (*when/since*) said for them their brother *Lootton* (*Lott*), should not[92] *tattaqoona* (*you*[z] *reverentially guard not to displease Allah*).	إِذْ قَالَ لَهُمْ أَخُوهُمْ لُوطٌ أَلَا تَتَّقُونَ ﴿١٦١﴾
162. Verily I am for you[b] a messenger trustworthy.	إِنِّى لَكُمْ رَسُولٌ أَمِينٌ ﴿١٦٢﴾
163. So *ettaqo* (*let reverentially guard you*[z] *not to displease*) Allah and let-you[z] obey [*me*][93].	فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ ﴿١٦٣﴾
164. And not [*I*] ask you[b] on it[x] of remuneration *en* (*not*) my remuneration except on the worlds' Lord.	وَمَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِىَ إِلَّا عَلَىٰ رَبِّ ٱلْعَـٰلَمِينَ ﴿١٦٤﴾
165. Do *taáto* (*you*[z] *come, i.e. engage in sexual intercourse with*) the *dhukrana*[94] (*males-effeminates*)[95] of the worlds.	أَتَأْتُونَ ٱلذُّكْرَانَ مِنَ ٱلْعَـٰلَمِينَ ﴿١٦٥﴾
166. And you[z] leave what created for you[b] your[n] Lord of your[n] spouses (*wives*); rather you[f] (*are*) people aggressors.	وَتَذَرُونَ مَا خَلَقَ لَكُمْ رَبُّكُم مِّنْ أَزْوَٰجِكُم بَلْ أَنتُمْ قَوْمٌ عَادُونَ ﴿١٦٦﴾
167. Said they[z]: *la'en* (*indeed if*) not desisted [*you*[s]], O, *Lootto* (*Lott*), surely [*you*[s]] assuredly[96] be of the *mukhra-jeena* (*expellees*).	قَالُوا۟ لَئِن لَّمْ تَنتَهِ يَـٰلُوطُ لَتَكُونَنَّ مِنَ ٱلْمُخْرَجِينَ ﴿١٦٧﴾

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[90] The word "أصبحوا" carries double meanings: (1) they became or (2) *by morning, i.e. after dawn*!

[91] The word "كذّبَت"= denied-she[y] is in reference to the "people," which is جمع تكسير= *broken plural* in Arabic; so its reference must be *feminized*, as indicated by the "ت" in "كذّبَت!"

[92] Clearly this "ألا" is the "ألا," for *urging* and *promoting* the action of the following verb, here the *taqwa*!

[93] See footnote 66 above, only here with respect to "أطيعون!"

[94] The words "*dhukranan*"="ذكران" (in *Arabic*, and the Qur'an *is* firstly *Arabic*: ("*Verily We caused it to descend Arabic Qur'an, perhaps you cerebrate!*") is made up of *five* letters, and "ذكور" is made up of *four* letters! Therefore, "ذكران" has *more* meaning *as its construct has more letters*! But from this *Ayah* above, (*S*26:165), the word "ذكران" has an *additional* letter "ا" giving it *additional* meaning! The *additional* meaning could be (1) *good to neutral*, or (2) *bad*! See footnote 95 next regarding the خنثى = "*male-effeminate*!" If you take this great *Ayah* (*S*26:165), "*dhukranan*" here is *bad*, as it indicates the males as being "*male-effeminates*" and are being *come unto* by another male! But if you take another great *Ayah*: "*Or He pairs them thukranan* (*males*) *and females*" (S42:50) it is *good to neutral*, as the "*maleness*" here is obviously *not effeminateness*, but *normal* to *neutral*!

[95] The "*dhukranan*" mentioned in the above great *Ayah* is obviously the type of "*male*" which could be "يُؤتى"="*being come unto*," as a *female*, hence such "*male*" is "*male-effeminate*"="خنثى أومخنّث," i.e. *womanish*!

[96] The "ل" in "لتكونَنّ" is a *juratory*"ل"= "ل القسم" *amounting* to= "التأكيد," i.e. *affirmation*, expressed by "*assuredly*"!

168. Said [*he*]: Verily I am for your^{n} work (*is*) of the execrators.	قَالَ إِنِّي لِعَمَلِكُم مِّنَ ٱلْقَالِينَ ١٦٨
169. My Lord: *najjeyney* (*let-iteratively deliver me* [*You*^{s}]) and my family^{w} of what they^{z} work.	رَبِّ نَجِّنِي وَأَهْلِي مِمَّا يَعْمَلُونَ ١٦٩
170. So *najjaynaho* (*We iteratively delivered him*) and his family^{w} wholes.	فَنَجَّيْنَٰهُ وَأَهْلَهُۥٓ أَجْمَعِينَ ١٧٠
171. Except an *ajoozan* (*aged-woman*) in the *gha'bereena* (*residuum/remnants*).	إِلَّا عَجُوزًا فِي ٱلْغَٰبِرِينَ ١٧١
172. Afterwards We destroyed the others.	ثُمَّ دَمَّرْنَا ٱلْـَٔاخَرِينَ ١٧٢
173. And We ill-rained[97] on them a rain; so fouled the *munthareena's*[98] (*they the warned-ones'*) rain.	وَأَمْطَرْنَا عَلَيْهِم مَّطَرًا ۖ فَسَآءَ مَطَرُ ٱلْمُنذَرِينَ ١٧٣
174. Verily in *tha'leka* (*afar-that-it/*)^{x} surely (*is*) an *Aya'tan*^{w} (*miracle/sign/proof*); and [was] not most (*of*) them believers.	إِنَّ فِي ذَٰلِكَ لَـَٔايَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ١٧٤
175. And verily, your^{t} Lord surely He (*is*) The Mighty, *Ar-Raheemo* (*The multitudinous mercy Giver*).	وَإِنَّ رَبَّكَ لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ١٧٥
176. Denied the *Ayka's* (*thicket's*) companions the *mursaleena* (*sent-messengers*).	كَذَّبَ أَصْحَٰبُ لْـَٔيْكَةِ ٱلْمُرْسَلِينَ ١٧٦
177. *Edh* (*when/since*) said for them *Shuaybon*: should not[99] *tattaqoona* (*you*^{z} *reverentially guard not to displease Allah*).	إِذْ قَالَ لَهُمْ شُعَيْبٌ أَلَا تَتَّقُونَ ١٧٧
178. Verily I am for you^{b} a messenger trustworthy.	إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ١٧٨
179. So *ettaqo* (*let reverentially guard you*^{z} *not to displease*) Allah and let-you^{z} obey [*me*][100].	فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ ١٧٩
180. And not [*I*] ask you^{b} on it^{x} of remuneration *en* (*not*) my remuneration except on the worlds' Lord.	وَمَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ ٱلْعَٰلَمِينَ ١٨٠
181. Let-fulfill[101] you^{z} the measure and let-not be you^{z} of the *mukhsereena* (*they who are loss-causers*).	۞ أَوْفُوا۟ ٱلْكَيْلَ وَلَا تَكُونُوا۟ مِنَ ٱلْمُخْسِرِينَ ١٨١
182. And let-weigh you^{z} by the scale the straight.	وَزِنُوا۟ بِٱلْقِسْطَاسِ ٱلْمُسْتَقِيمِ ١٨٢
183. And let-not diminish[102] you^{z} the mankind their things and let-not *ta'atho*[103] (*you*^{z} *mischief hardest*) in the Earth^{w} corruptingly/(*as*) corruptors.	وَلَا تَبْخَسُوا۟ ٱلنَّاسَ أَشْيَآءَهُمْ وَلَا تَعْثَوْا۟ فِي ٱلْأَرْضِ مُفْسِدِينَ ١٨٣
184. And *ettaqo* (*let reverentially guard you*^{z} *not to displease*) Who created you^{b} and the generation[104], the [firsts] (*ancients*).	وَٱتَّقُوا۟ ٱلَّذِي خَلَقَكُمْ وَٱلْجِبِلَّةَ ٱلْأَوَّلِينَ ١٨٤

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97 In Arabic there is a *distinction* between "مطر" = rained, and "أمطر"=ill-rained, as "مطر" = في الخير and "أمطر," في الشر see الراغب! In this case "أمطر" is used! So for *lack* of "أمطر" in English, I chose ill-rained!

98 The word "*muntharen*" is an *objective, masculine, plural noun* there is *no* exact English equivalent for it!

99 Clearly this "ألا" is the "ألا," for *urging* and *promoting* the action of the following verb, here for *taqwa*!

100 See footnote 66 above, only here with respect to "أطيعون!"

101 The word "اوفوا" from "الوفاء," = "التمام," meaning *gathering the last component of any obligation to make it a whole*! So, "اوفوا" means *you endeavor and gather the last part of an obligation and fulfill it*!

102 The word "بخس" in "تبخسوا" carries *two distinct* but *supportive* or almost *synonymous* meanings: (1) under-value, (2) diminish the value!

103 The word "تعثوا" means to mischief causing hardest corruption! See اللسان!

104 The word "جبلّة" is a singular the *plural* for it is: "جبلّة" is "جبلات أو جِبُلا!"

185. Said they[z]: verily only you[s] (*are*) of the *musahha-reena*[105] (*ones that have been bewitched*).	قَالُوٓاْ إِنَّمَآ أَنتَ مِنَ ٱلْمُسَحَّرِينَ ١٨٥
186. And not you[s] (*are*) except a human, like us; and *en* (*surely*) [*we*] presume you[s] certainly of the liars.	وَمَآ أَنتَ إِلَّا بَشَرٌ مِّثْلُنَا وَإِن نَّظُنُّكَ لَمِنَ ٱلْكَٰذِبِينَ ١٨٦
187. So let [*you*[s]] (*cause to*) fall on us fragments of the sky[w], *en*(*if*) you[c] were of the *ssa'deqeena* (*always-truth-enforcers*).	فَأَسْقِطْ عَلَيْنَا كِسَفًا مِّنَ ٱلسَّمَآءِ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ١٨٧
188. Said [*he*]: my Lord (*is*) knowinger by what you[z] work.	قَالَ رَبِّىٓ أَعْلَمُ بِمَا تَعْمَلُونَ ١٨٨
189. So denied him they[z]; then took them the Overshadow-Day's torment; verily it[x] [was] a great torment's day.	فَكَذَّبُوهُ فَأَخَذَهُمْ عَذَابُ يَوْمِ ٱلظُّلَّةِ ۚ إِنَّهُۥ كَانَ عَذَابَ يَوْمٍ عَظِيمٍ ١٨٩
190. Verily in *tha'leka* (*afar-that-it/*)[x] surely (*is*) an *Aya'tan*[w] (*sign,proof*);and[was]notmost(*of*)thembelievers.	إِنَّ فِى ذَٰلِكَ لَءَايَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ١٩٠
191. And verily, your[t] Lord surely He (*is*) The Mighty, *Ar-Raheemo* (*The multitudinous mercy Giver*).	وَإِنَّ رَبَّكَ لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ١٩١
192. And verily it[x] (*is*) surely a descending[106] (*of/caused by*) the worlds' Lord.	وَإِنَّهُۥ لَتَنزِيلُ رَبِّ ٱلْعَٰلَمِينَ ١٩٢
193. Descended by it[x] *The Rooho* (*Arch Angel/Gabriel*) the trustworthy.	نَزَلَ بِهِ ٱلرُّوحُ ٱلْأَمِينُ ١٩٣
194. On your[t] heart to be [*you*[s]] of the warners.	عَلَىٰ قَلْبِكَ لِتَكُونَ مِنَ ٱلْمُنذِرِينَ ١٩٤
195. By an Arabic tongue[x] manifester[x].	بِلِسَانٍ عَرَبِىٍّ مُّبِينٍ ١٩٥
196. And verily it[x] (*is*) surely in writs (*of*) the [firsts'] (*ancients'*).	وَإِنَّهُۥ لَفِى زُبُرِ ٱلْأَوَّلِينَ ١٩٦
197. Has [and] not been for them an *Aya'tan*[w] (*sign/proof*); to know it[x] Israel's sons-scholars.	أَوَلَمْ يَكُن لَّهُمْ ءَايَةً أَن يَعْلَمَهُۥ عُلَمَٰٓؤُاْ بَنِىٓ إِسْرَٰٓءِيلَ ١٩٧
198. And had We *nazzala* (*iteratively descended*) it[x] on some *Ajameena* (*non-Arabs*).	وَلَوْ نَزَّلْنَٰهُ عَلَىٰ بَعْضِ ٱلْأَعْجَمِينَ ١٩٨
199. Then [*he*] read it[x] on them, they[z] were not by it[x] believers.	فَقَرَأَهُۥ عَلَيْهِم مَّا كَانُواْ بِهِۦ مُؤْمِنِينَ ١٩٩
200. Like *tha'leka*(*afar-that-it/*)[x] We threaded it[x] in the criminals' heart.	كَذَٰلِكَ سَلَكْنَٰهُ فِى قُلُوبِ ٱلْمُجْرِمِينَ ٢٠٠
201. Not they[z] believe by it[x] until they[z] see the torment the painful.	لَا يُؤْمِنُونَ بِهِۦ حَتَّىٰ يَرَوُاْ ٱلْعَذَابَ ٱلْأَلِيمَ ٢٠١
202. Then it[x] *yaátey*(*comes to*) them suddenly[w] while they not perceive they[z].	فَيَأْتِيَهُم بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ٢٠٢
203. Then they[z] say: are we *mundharoona*[107] (*they that are given a reprieve*).	فَيَقُولُواْ هَلْ نَحْنُ مُنظَرُونَ ٢٠٣
204. Do then by Our torment *yasta'ajelona* (*they*[z] *seek-hastening*).	أَفَبِعَذَابِنَا يَسْتَعْجِلُونَ ٢٠٤

[105] The word "*musahhareen*" is an *objective, masculine, plural noun* there is *no* exact English equivalent for it!
[106] The word "**تنزيل**" has *several meanings*, among them: (1) *gradual revelation*, and (2) *descending*, (3) *array*! See **التاج**!
[107] The word "*mundharoon*" is an *objective, masculine, plural noun* there is *no* exact English equivalent for it!

205. Do then see you[h] *en(if) matta'na (We let relish the transitory worldly delight)* them years[w].	أَفَرَءَيْتَ إِن مَّتَّعْنَٰهُمْ سِنِينَ ٢٠٥
206. Afterwards came *(to)* them what they[z] were *(being)* promised.	ثُمَّ جَآءَهُم مَّا كَانُوا۟ يُوعَدُونَ ٢٠٦
207. Not enriched[108] *a'n (off)* them what they[z] were *youmatta'oona (relishing the transitory worldly delights they[z])*.	مَآ أَغْنَىٰ عَنْهُم مَّا كَانُوا۟ يُمَتَّعُونَ ٢٠٧
208. And not perished We of a village[w] except for it[w] warners.	وَمَآ أَهْلَكْنَا مِن قَرْيَةٍ إِلَّا لَهَا مُنذِرُونَ ٢٠٨
209. Reminiscence[w]/remembrance[w109], and We were not *dha'lemeena (injustice-doers)*.	ذِكْرَىٰ وَمَا كُنَّا ظَٰلِمِينَ ٢٠٩
210. And not *tana'zzalet (iteratively descended)*[w] by it[x] the Satans.	وَمَا تَنَزَّلَتْ بِهِ ٱلشَّيَٰطِينُ ٢١٠
211. And *(it's)* not befitting/facile for them and cannot they[z].	وَمَا يَنۢبَغِى لَهُمْ وَمَا يَسْتَطِيعُونَ ٢١١
212. Verily they *(are) a'n (regarding)* the hearing surely *(are) ma'azoloona*[110] *(they that are being isolated)*.	إِنَّهُمْ عَنِ ٱلسَّمْعِ لَمَعْزُولُونَ ٢١٢
213. So let-not invoke [*you*[s]] with Allah another *elahan (a deity)*, then *(shall)* be[*you*[s]] of the *mua'thatha'beena*[111] *(they that are being tormented)*.	فَلَا تَدْعُ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ فَتَكُونَ مِنَ ٱلْمُعَذَّبِينَ ٢١٣
214. And let-warn [*you*[s]] your[t] nearest clan[w].	وَأَنذِرْ عَشِيرَتَكَ ٱلْأَقْرَبِينَ ٢١٤
215. And let-lower [*you*[s]] your[t] wing[112] for whomever *etta'ba'a ([he] closely-followed)* you[g] of the believers.	وَٱخْفِضْ جَنَاحَكَ لِمَنِ ٱتَّبَعَكَ مِنَ ٱلْمُؤْمِنِينَ ٢١٥
216. Then *en(if)* they[z] disobeyed you[g] then let-say [*you*[s]]: verily I *(am)* disclaimant/absolver[113] *(of myself)* of what you[z] work.	فَإِنْ عَصَوْكَ فَقُلْ إِنِّى بَرِىٓءٌ مِّمَّا تَعْمَلُونَ ٢١٦
217. And let-trust [*you*[s]] on the Mighty, *Ar-Raheeme (The multitudinous mercy Giver)*.	وَتَوَكَّلْ عَلَى ٱلْعَزِيزِ ٱلرَّحِيمِ ٢١٧
218. Who [*He*] sees you[g] when [*you*[s]] up[114].	ٱلَّذِى يَرَىٰكَ حِينَ تَقُومُ ٢١٨
219. And your[t] transpose[115] in the *sa'jedeena (they who kowtow)*.	وَتَقَلُّبَكَ فِى ٱلسَّٰجِدِينَ ٢١٩
220. Verily He, He *(is)* The *Sameeo*[116] *(The Acute-Hearer-/The Enabler of others to hear/favorable Answerer to prayer)*, The Omniscient.	إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ٢٢٠

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108 The word "**أغنى**" has double meanings: (1) *enriched*, (2) *sufficed*! But "enriched" *includes* sufficed and *not* vice versa! As "enriched" *made rich or richer, made fuller, more meaningful, or more rewarding* whereas "sufficed" *met the present needs of a specific task*! Hence "enriched" is *superior*!

109 The word "**ذكرى**" is "reminiscence/*remembrance*" based on this great *Ayah*, "And if the Satan *(causes)* you[g] to assuredly forget then sit not, after [the] reminiscence/remembrance" (S 6: 68).

110 The word "*ma'azoloon*" is an *objective, masculine, plural noun* there is *no* exact English equivalent for it!

111 The word "*mu'athabeen*" is an *objective, masculine, plural noun* there is *no* exact English equivalent for it!

112 The expression "[*you*[s]] lower your wing" is lofty Arabic *tongue* expression meaning *show* "*softness*," *kindness*, or be "*courteous towards*" all are as *figurative* expressions, as the "wings" are the arms, *symbols of strength*! So when one "lowers" the arms the person makes them tucked to his sides indicating *respect* or *submission*!

113 The word "**برىء**," "**فعيل**" **على وزن**! "**فاعل**" **بمعنى** or "**مفعول به**!" In this case,"**فاعل**"**بمعنى**," *masculine, singular noun*!" So, "absolver/disclaimant" in the sense of *he* (the Prophet, SAWS) *disclaims* (frees) himself of *what others do and include him as part of them*, as in this case, *where they associate partners with Allah* and *he refuses* to *associate* with them or *with what they claim*! In other words, he *disclaims/absolves himself from such associations*!

114 There is a *distinction* between "**تقوم**" = "*up*" = "*get up* or *rise*" (*in the intransitive sense*, and "*stands*" = "**تقف**!"

115 The word "**تقلبك**"= "*they transpose*," means your *betook* of your self *among the Sajedeen*!

116 The word "*As-Sameeo*" is one of Allah's most beautiful attributive names!

221. Do *ona'bbe'okum* ([*I*] *inform you*[z] *by piece-of-significant-and-availing-news*) on whom[a] *tata'nazzel* (*iteratively descend*) the Satans.	هَلْ أُنَبِّئُكُمْ عَلَىٰ مَن تَنَزَّلُ ٱلشَّيَـٰطِينُ ﴿٢٢١﴾
222. *Tatanazzalo* (*iteratively descend they*[z]) on every *affakn*[x] (*slanderous fabricator/ specious concoctor*)[x] *atheemen* (*iterative sinner*).	تَنَزَّلُ عَلَىٰ كُلِّ أَفَّاكٍ أَثِيمٍ ﴿٢٢٢﴾
223. They[z] cast the hearing and most (*of*) them (*are*) liars.	يُلْقُونَ ٱلسَّمْعَ وَأَكْثَرُهُمْ كَـٰذِبُونَ ﴿٢٢٣﴾
224. And the poets *yattabe'ohum* (*closely follow them*) the *gha'woona*[117] (*strayers because of fallacious belief resulting in disappointment*).	وَٱلشُّعَرَآءُ يَتَّبِعُهُمُ ٱلْغَاوُۥنَ ﴿٢٢٤﴾
225. Have not seen [*you*[s]]: that they (*are*) in every valley they[z] ramble.	أَلَمْ تَرَ أَنَّهُمْ فِى كُلِّ وَادٍ يَهِيمُونَ ﴿٢٢٥﴾
226. And that they say what not they[z] do.	وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ ﴿٢٢٦﴾
227. Except whom[r] believed they[z] and worked the righteous-works[w] they[z] and they[z] remembered Allah multitudinously and avenged[118] they[z] from after what *dholemo* (*they*[z] *had been wronged*); and will know who[r] *dhalamo* (*they*[z] *wronged*) which[x] a transpose[119] they[z] transpose.	إِلَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ وَذَكَرُوا۟ ٱللَّهَ كَثِيرًا وَٱنتَصَرُوا۟ مِنۢ بَعْدِ مَا ظُلِمُوا۟ ۗ وَسَيَعْلَمُ ٱلَّذِينَ ظَلَمُوٓا۟ أَىَّ مُنقَلَبٍ يَنقَلِبُونَ ﴿٢٢٧﴾

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[117] The word "الغاوون" strayers *because of fallacious belief resulting in disappointment for them*! See الراغبand اللسان!

[118] The word "إنتصر" could apply in *three* distinct senses: (1) "إنتصر من," which in turn has two distinct meanings, (1a) "إنتصر من عدوه أي إنتقم من عدوه" = "avenged from his enemy," and (1b) " إنتصر من الظلم أي إمتنع و أنف من الظلم" = "refrained from and disdained the wrong!" (2) "إنتصر على" = "prevailed over!" And (3) "إنتصر لـ" = "succored and assisted for!"

[119] The word "ينقلبون"= "*they*[z] *repair*," means they *betake* themselves *returning*!